

THE
AMERICAN
SUNDAY SCHOOL MAGAZINE.

JANUARY, 1825.

MISCELLANY.

THE ALTAR OF BURNT OFFERING.

ALTARS are undoubtedly as ancient as sacrifices, which were instituted after the fall of man, to signify that it was only through the sacrificial atonement of our Lord Jesus Christ, that he could receive the pardon of his sins, and be restored to the spiritual image and favour of his divine Creator. The earliest altars of which we find any express testimony, are those of Noah and Abraham—Gen. 8:20, 12:7, 22:9, though the offerings which Cain and Abel brought, Gen. 4:3,4, necessarily imply something of the kind to have been known in their day. These patriarchal altars were formed of rude materials. They were easily built, and therefore in general temporary; hence we find the altar which Jacob set up at Bethel, was merely the stone on which he rested, Gen. 28:18,22, such also was Gideon's altar, Judges 6:24; and from Exod. 20:24, it appears that the first altar which Moses erected by the command of God was made of earth. The Jews often gave the name "altars" to a kind of tables raised in the country or fields, on which sacrifices were offered to God; thus we often read that in various places an altar was built unto the Lord.

Under the Mosaical Dispensation, the principal altars of the Jews were the altar of incense, the table or altar of shew-bread, and the altar of burnt offering here depicted. This altar was placed towards the east end of the Court of the Tabernacle, and at such a convenient distance from it, that the smoke of the fire which was constantly burning on the altar, might not sully the costly furniture of the Tabernacle. It was about eight feet square, and five feet and a half high. It was made of chittim wood plated with brass, and had four brass rings, through which were put two bars,

by which it was carried on the shoulders of the priests. The four horns, one at each of the four corners are supposed to have served for steadying the altar when carried, and for tying the victims, according to the allusion of David, Psalm 118:27, but it is not said whether they were straight or curved. The fire of this altar was kept upon a square grate, suspended by rings at the corners, and possibly by chains in the cavity of the altar. The fire was considered as sacred, having first descended upon it from Heaven, Lev. 9:24; it was therefore never suffered to go out, Lev. 6:13. From hence, probably, the Chaldeans and Persians borrowed their notion of the sacred fire, which they preserved with religious care and attention; a custom which afterwards passed from them to the Greeks and Romans.

This altar was beaten down and destroyed by the Babylonians at the burning of the temple; but it was replaced, Ezra 3:3, on the return of the Jews from captivity. It then formed a large pile of unhewn stone, forty-eight feet square at the bottom, and gradually diminishing to the top or hearth, which was a square of thirty-six feet, and a foot and a half high. This part was made of solid brass, and from it the whole was called the brazen altar: for it cannot be imagined that it was all made of that metal. The Kibbesh, or ascent up to the altar, as seen above, was by a gentle rising of forty-eight feet long, and twenty-four broad, and led to the upper benching in which bordered the hearth on the top of the altar.

The heathens, among whom we may almost invariably trace the corrupted remains of Divine Institutions, at first made altars of turf; and afterwards of stone, marble, wood, and even of horn, as that of Apollo in Delos. Before temples were in use, their altars were erected in groves, in high places, and on the tops of mountains. To this the words of Moses, Lev. 26:30, and the denunciations of the prophets allude—Ezek. 6:3, Hos. 10:8. The deluded worshippers of wood and stone, or of imaginary and even infernal idols, generally inscribed upon each altar the name or attribute of the idol to whom it was dedicated. Hence the altar, mentioned Acts 17:23, found by the Apostle Paul at Athens, was inscribed to "the unknown God."

The heathen altars were of various kinds, and were dedicated to false gods, heroes, virtues, vices, diseases, reptiles; in short to every thing except the one true and ever blessed God. These altars were portable or stationary, public and private, and were also of different figures, as round, square, or triangular. They were universally turned towards the east, and generally ornamented with sculpture and bas-relief, in addition to the inscriptions to the idols for whose worship they were built, and whose distinguishing symbols generally constituted their chief ornaments. They had horns like those of the Jews, to which the victims were fastened, and the criminals who fled for refuge to the altar laid hold of these horns, by which the ancient pagans used to swear in forming alliances, or confirming treaties of peace.

Altar is sometimes, but improperly used among Christians for a square table, placed on the eastern side of the church, where it is raised a little above the floor, and set apart for the celebration of the Eucharist. Its form does not in the least resemble the patriarchal or Jewish altars which are the undoubted originals of all others; and as the Eucharist was instituted by our Blessed Lord at supper and upon a table, in the form of which all modern altars are made, it is more significantly called the Communion Table.

THE ALTAR OF INCENSE.

This was a small table of chittim wood, covered with plates of gold, and hence, Exod. 40:5, called the Altar of Gold, of one cubit in length, one in width, and another in height; it had a little golden border or crown all round it, and a horn at each of the four corners, like those of the altar of Burnt Offering, but it is not known whether they were straight or curved. This Altar was placed before the vail in the Holy Place, Exod. 30:6. Every morning and evening the Priest-in-waiting for that week, and appointed by lot for this office, offered incense of a particular composition upon this Altar, and to perform this duty entered with a smoking censer, filled with fire taken from the Altar of Burnt Offerings, into the Holy Place where this Altar was placed, over against the Shew Bread Table, and retired as soon as he had placed the censers on the altar.

"Where so many sacrifices were offered," says Dr. Clarke, "it was essentially necessary to have some pleasing perfume, to counteract the disagreeable smells that must have arisen, from the slaughter of so many animals, the sprinkling of so much blood, and the burning of so much flesh," &c. No blood was ever sprinkled on this altar, except on the day of general expiation, which happened only once in the year, Exod. 30:10, but the perfume was necessary in every part of the Tabernacle and its environs; it is described in the 34th, 35th, and 36th verses of the above chapter.

The *stacte* is supposed to be the same with what was afterwards called the Balm of Jericho: it is a gum which spontaneously flows from the tree producing myrrh. The *onycha* consisted of the external crust of a shell fish, which still forms the basis of East Indian perfumes. The *galbanum* was the gummy resinous juice produced by the plant called the African ferula, or bubon gum-mifera out of which, when any part of it is broken, there issues a little thin milk, of a cream colour. The *frankincense* is supposed to derive its name from franc, free, because of its liberal or ready distribution of its odours. It is a dry resinous substance, in pieces or drops of a pale yellowish or white colour, a strong smell, and a bitter acrid taste; the tree which produces it is not well known.

The Israelites were most strictly prohibited on the most awful penalties, from making any anointing oil or perfume similar to

those above described. He that should compound such, or apply any of this to any common purpose, even to smell of, Exodus 30:38, should be cut off, that is excommunicated from his people, and so lose all right, title, and interest in the promises of God, and the redemption of Israel.

For the American Sunday School Magazine.

THE LOCAL SYSTEM.

No. III.

It is a principle of too strong a character to pass unobserved, that the less independent the mind is, the more jealous it affects to be of all its rights, and the more indignant it becomes at any obtrusion, proudly repelling the first symptoms of aggression with boastful and daring exertions. This is an unvarying principle of depraved nature, and is only more or less vigorous in proportion as it is met by a controlling influence, aiming at its subversion; and unless it be counteracted by the strongest bias of habit, or the earliest impressions of a physical subjection to superior power and authority, it erects a barrier of very formidable strength to carrying into effect the grand and beautiful designs of the "Local System," which it is to be acknowledged, has recently been practised with so abundant success by the friends of humanity in Glasgow,* Scotland. Of such a character as we have just portrayed, are the lower orders of society in Great Britain, and other monarchical governments; and consequently this system, otherwise so well adapted to bring all the poor under the most salutary moral discipline, may be easily conformed to their temper and circumstances, and the sole difficulty then will be the means of carrying it into effect. But the spirit of our republican institutions, gives the earliest bias of independency to the minds of the poorest and most ignorant class among us, and is so powerfully influential, that the strongest principles of self-interest frequently bend before it; and no incentive of social prosperity and ease can win the proud and ignorant mind to subject itself to a moral discipline; and any efforts to extinguish this principle enlist at once every perverted passion to prepare a war of extermination against the most valiant and imposing invasions of virtue and Christian charity. Poor and miserable in their low estate, they present a moral anomaly, being at once abject, yet high minded and independent, subject to no law but the law of the land, and legal power alone can subdue them even to those salutary ordinances which are evidently connected with their immediate temporal advantages.

* The philanthropic exertions of a benevolent citizen of Glasgow as stated in Dr. Chalmers' "Christian and Civic Economy," Vol. I. p. 113. Glasgow Edition, 1821.

Hence the difficulty of gaining a foothold for the benevolent purposes which the "Local System" has in view among this class of society, which it chiefly proposes to benefit, and this will be found an insurmountable barrier to its successful operation as a reforming system in its application to the state of society among us; and some less objectionable plan must be fallen into before any great good can be done by enforcing the practice of it: for disappointment will result from every subsequent effort, as from every previous one, till a different modification of its excellent principles may successfully adapt the "Local System" to the state of American society; and then, it cannot fail to diffuse the purest moral light among the poor and ignorant. It will exert a powerful influence, proving strongly auxiliary to raising the basest from their degraded state, improving their moral and physical condition, and by its happy and attractive influence bringing them near to that fountain of "Light and Life," in whose light they shall see light. Heavenly truth shall then disperse the dark clouds of ignorance, and the fertilizing rays of "the Sun of Righteousness" shall cause the hitherto barren waste "to break forth into singing," and to "blossom as the rose!" If such effects are to be anticipated, how desirable it becomes to mature some plan, that meeting the peculiar difficulties of the case, shall carry the "Local System" into effect, without any hazard of a failure of success. The natural opposition of the vicious and depraved mind to any virtuous attempt to benefit and reform it, is to be surmounted, and the precepts of HIM "who *went about doing good*," present the best instructions for the steps of either the moral Philosopher or the Christian Philanthropist. "BE WISE AS SERPENTS AND HARMLESS AS DOVES." We may notice too, the excellent practice and precepts of his disciple and apostle who became "all things to all men that he might by all means save some."

Caution and prudence must then sway every exertion and guide every attempt to promote a benevolent intercourse for moral improvement among the ignorant population of our American States; otherwise the jealousy with which its advancement will be viewed, may frustrate the most benign intentions. Nothing is more evident from a consideration of the character of the ignorant poor in America, and a review of the unsuccessful attempts that have been made for the object in question, that if any system of moral reform is contemplated, it should be in the most engaging disguise and in direct conjunction with a plan that proposes some secular promotion, profit, or advancement. Of such a character may be considered Sunday Schools, Free Schools, Houses of Industry, Savings Banks, and other economical plans, which carry with them the plainest convictions, that acquiescence in them will always be profitable and salutary to such as accept the gratuitous means they offer for advancing their interest in temporalities, exclusive of any other considerations; and upon some such plan the Local System may be adopted with reasonable hopes of the best success. Prudence and caution however are necessary in the first advances, and

no ordinary carefulness and nicety in some points will be required in the progressive movements of the pious advocates of a benign system that promises such happy results to the religious world.

S.

REMARKS.—We believe our correspondent entertains the same views as ourselves on the subject of “secular promotion, profit, &c.” in connexion with Sunday schools, but we think his remarks on this point liable to be misunderstood; and we would therefore caution the reader against supposing, for one moment, that the instrument, which is placed in the hands of a Sunday school teacher for the reformation of his pupils, is so impotent as to need any sort of *bribery* to make it effectual.

We have but little confidence in “any system of moral reform” which embraces “secular promotion, profit, &c.” as a prominent feature. The Sabbath school teacher should go forth among the families of his pupils to recommend to their attention the ordinances of Christianity. He may indeed attempt a religious influence among them by a thousand expedients, such as a representation of the value of instruction, habits of industry, sobriety, economy, &c. but they should not recognize in him a dispenser of temporalities in the form of pecuniary aid, lest it should encourage hypocrisy, which is never more effectually done than when lessons of preparation for eternity are accompanied with a bribery of certain *temporal* advantages.

EDITOR.

For the American Sunday School Magazine.

QUESTIONS FOR SUNDAY SCHOOL CHILDREN.—No. VII.*

Where do all good things come from?
Does God give us houses to live in?
How does God give us our houses?
What are houses made of?

Of wood, of brick, and of stone.

Where do we get wood?

Who makes the trees grow?

And then the trees are cut down,
and nailed together by the carpenters,
and made into houses; and when it rains and storms, we have warm houses to go into, all because God is so good to us.

And do you know what bricks are made of?

Of clay; *that* you know is a kind of earth that sticks close together, and men make it up into bricks, and burn them till they are hard. And *stone*, of which some houses are made, you know very well where that comes from. So all these things God gives us. You

must think of this and thank God for it.

And who gives us fire to warm us and cook our victuals?

And who makes the water spring out of the ground for us to drink?

Now you must remember that God gives us every thing to keep us alive and to make us happy; is there any thing you can think of that did not come from him first?

Should not we then pray to God and love him, and believe in Jesus Christ who died for us?

Who must we pray to?

Who must we believe in and love, or else we cannot go to heaven?

What did Jesus Christ do for us?

Who is Jesus Christ?

Where is he now?

Is he ever coming here again?

What will he do with good people then?

* The previous numbers of these questions were published in the New-York Teachers' Magazine, now united to this.

What will he do with bad people?
Does God hear us when we pray to him?

Will he hear us if we speak softly?

Does he see us now?

May we be looking all round us when we are saying our prayers?

If we don't think about what we are saying, will God hear us and love us?

Are we good enough for God to help us for our own sake?

For whose sake then?

What must we first pray for?

We must first pray that God would give us new clean hearts, and love us, and take us to heaven when we die.

When must we pray to God?

Must not we be sure to pray in the morning as well as at night?

Some little children only say their prayers at night, and then they are so sleepy, they don't mind what they are saying; and I am afraid you do so too very often; but you must not do so any more, but remember always to say your prayers, and thank God for being so good to you as to give you victuals and clothes, and fire, and every thing; and pray to him to make you good.

Now for whose sake must you ask God to make you good?

If you had been very bad and affronted me very much, and wanted me

to do something for you, or to give you something, would you come and ask me yourself, or would you get some very good child whom I loved, to ask for you?

We have all offended God, so that he will not hear our prayers for our own sakes, because we are so bad, but we must ask him for Jesus Christ's sake, whom he loves, and then he will hear and help us, and this is the reason that in our prayers we say, "through our Lord Jesus Christ," or, "for Christ's sake."

Must you only pray for yourself?

Who else must you pray for?

For any body besides your father and mother, and sisters and brothers?

Yes: pray for every body, that God would help them and make them good. Some people are so bad they never pray for themselves, and you must pray for them.

If you see any body that gets drunk, or swears, or don't go to church, pray to God to make them good.

Will God punish children who say bad words, and swear?

Who made our tongues?

Did God give us our tongues to say bad words with?

What shall be done to the tongue that says such words?

It shall be burnt in that fire that never goes out.

Where is that fire?

For the American Sunday School Magazine.

PLAN FOR THE MANAGEMENT OF A CLASS.

The teacher should be at the school five minutes before it commences, and immediately take his station in front of his class, and keep it, saluting each child who may be there before him, and the others as they come in. Notice those who come late by speaking to them about it, and note the exact time of their appearing, in the class-book.

Arrange the class so that the most troublesome children may not be next each other, also with reference as much as possible to parity of understanding.

In front of each book should be pasted a printed card of rules*—

* The following card of rules we would recommend for this purpose.

Card of Rules to be committed by each scholar as well as observed by him.

1. I must always mind the superintendent and all the teachers of this school.

see that each child knows and observes them. We have now, according to the rules of the school, each child seated in his place. As soon as the school has been opened by prayer or otherwise, let the teacher call the roll, when each child will answer to his name, *Sir*—promptly. The books being in a box beside the teacher, order is given, "Monitor distribute books." (A monitor may be appointed to serve for a month, who shall transmit any communication which the teacher may wish to send either to the superintendent or elsewhere, without the teacher's leaving his place.) Each book should have the child's name written on a paper pasted on the cover, thus,

"Class No. 8.

JOHN SMITH.

No. 19."

A card of the names of the children and their number in the class, should be pasted on the box containing the books, in case they should get misplaced. There should be no changing places in the class. If any child be absent, let his place be kept vacant.

The children now having their books—"Open books to the lesson, and study it." The lesson should have been given the previous Sabbath, consisting of a few verses, selected, upon which practical remarks may be made, and personally applied. They will study the lesson while the teacher is filling up blank notices to send by the monitor to the parents of the absentees. Thus,

"Mr

It is — minutes past — o'clock, and ——— is
not at school. Has he been sent?

Yours, &c.

A. B.———

Teacher."

N. Y. July, 1824.

When the monitor returns, note in the class book the reason of each child's absence, and never permit more than two absences to pass, without visiting, unless some unavoidable cause prevent his attending.

Let the class be examined with closed books, on the lessons they read the previous Sabbath, and which had been given them to

2. I must come every Sunday and be here when school goes in.
3. I must go to my seat as soon as I come in.
4. I must always be still.
5. I must not leave my seat till school goes out.
6. I must take good care of my books.
7. I must not lean on the next boy.
8. I must walk softly into church.
9. I must not make a noise by the church door or school door, but must go in as soon as I come there.
10. I must always go to church.—I must behave well in the street, when I am going to church. I must walk softly into church. I must sit still in my place till church goes out. I must go away from the church as soon as I go out.

 I MUST ALWAYS MIND THE SUPERINTENDENT AND ALL THE TEACHERS OF THIS SCHOOL.

commit to memory, each one repeating a verse, thus passing through the class two or three times; then question them on the meaning of the subject, and see that they understand it before proceeding further. Thus, after having studied it at home, then read it in school, and had it explained—then committing it to memory, and being examined on it, and having it re-explained, must, one would think, be a mode more likely to make a durable impression on their memory. Credit each on the class book by the number of verses they have repeated. After this, the teacher will read the appointed lesson slowly, and explain the meaning briefly. If the class be not too large, let each child read the whole lesson, (not to exceed twelve verses) and explain the subject more particularly. After all have read, examine the class with books open or shut, as the faculties of the class require; and question them on the meaning of the subject, and as opportunity offers, make personal applications. Always endeavour to illustrate the subject by familiar comparisons. I have found the practice of requiring children to question each other, consumed a great deal of time, and as I thought, not to the most advantage; they are so slow that the continued attention of the class is not kept up. Occasionally read by periods to learn them the modulation of the voice.

When order is given by the superintendent to close the school, the teacher will say to his class,—“close books,”—“monitor! collect them,” who will replace them in order in the box. Let every minute thing be done with method,—thus teach them by example,—be vigilant that they do not break through the little things, as they are called; such as leaning on their neighbour—putting their feet on the bench—whispering, &c. &c. When they are about to be dismissed, order will be given, “rise—take hats”—retire in succession as they stand in the class.

In the afternoon, (provided the subject of the morning is exhausted,) vary the exercises by questions on the fundamentals of Christianity, spelling by sentences, repeating commandments, and explaining them, &c. and by special conversation, so far as practicable, deliver tickets for punctual attendance, &c. On the last Sabbath afternoon of the month receive the tickets you have distributed during the month, and on the first Sabbath give rewards—thus you have an opportunity to select such tracts as are suitable to the wants of the children or their parents. In order to obtain an influence, each teacher should become acquainted with the parents, and visit them frequently, thus the usefulness of the Institution may be much extended. Teach them their prayers and enjoin them to say them. When they retire home in the afternoon, bid them adieu.

Each Sabbath give the next lesson, and enjoin the boy to study it at home. The teacher should prepare at home for the duties of the Sabbath by studying the lesson.

S. & Co.

PLAN OF SCRIPTURE INSTRUCTION AND RECITATIONS.

"As far as I have been able to form an opinion from my experience in Sunday school teaching, I certainly consider it indispensably necessary, that children *in general* should be set certain portions of catechism, scripture and spelling, from Sabbath to Sabbath, which portions they shall be expected to repeat in preference to any thing else that may have excited their attention." [*London Sunday School Magazine.*]

NOTE.—The above extract is from a short paper in reply to the question, "*Is it advisable to limit Sunday scholars in the weekly lessons they are required to commit to memory, and how should they be regulated?*" The reply to this question as given in the *London Teacher's Magazine*, is judicious, and ought to be brought into notice: the improvement it suggests is a useful one, and it is desirable to see it generally adopted. It is certainly better that the teacher's judgment should be relied on for selections of Scripture portions for recitation in the school, and such plan is highly to be commended above the ordinary custom of allowing scholars or parents to select portions for that purpose. The latter clause of the question urges a very proper inquiry, and the paper whence we make the extract is not conclusive on the points embraced in the question; but we are happy to observe that some of our American schools preserve excellent regulations in regard to the Sunday recitations from Scripture. It is a circumstance of much interest to Sunday schools, that in the restriction of recitations, a general reform has taken place; indeed, heretofore they have been *unlimited*, allowing neither time for the scholar to reflect upon, nor the teacher to apply the subject embraced in the portions recited. The following plan, including Bible instructions and recitations, has been matured and adopted in some of our schools, and it so *systematises* the general plan of Sunday school instruction, that the excellence of the improvement is evident at its first survey. The utility of that concert of measures on the part of all the teachers, which it proposes, is a feature strongly to be commended—a selection of portions for Bible instruction is prepared for the whole school, or rather for all those reading the Scriptures, which is limited at twenty verses, though many of the lessons comprise no more than ten or fifteen verses. The portion is read in each class, and at the close of the school is publicly propounded, as being the lesson for the following Sabbath. The scholars are directed to read it repeatedly through the week, and the teacher studies it previous to appearing at the school, and thus both are in a measure prepared to inquire into and receive instruction from the subject embraced in this regular portion. At the opening of the school in the morning, the superintendent exhorts the school from some prominent point of the lesson of the day. The teachers then proceed to question the scholars on the portion, and to answer also their inquiries, after which, general instruction and explanation of the whole lesson is given in each class by the teacher. The lesson is the subject of consideration both morning and afternoon, reserving opportunity for

reading the portion intended for the succeeding Sabbath. The lessons thus familiarized to the minds of the learners by their repeated perusal and the teachers' instruction; they will the more easily prepare it for recitation, and therefore those lessons are required to be regularly recited the Sabbath following, and being well comprehended by the scholar, it is briefly done in the morning of every Sabbath, to a teacher appointed for *that purpose*. By this plan a uniformity of instruction is pursued, and no perplexity in keeping the record of recitation, while the teacher being thus unembarrassed by hearing verses repeated, has more opportunity for giving religious instruction. This plan presents many advantages, yet we may suggest a further improvement, that would render it much more complete and effective. It is gratifying to notice that in this regulation a *due preparation* is required on the part of the teacher for the successive lessons, and as a unanimity of views is desirable, it might prove highly useful for the teachers and superintendents to meet for the purpose of conference on the appointed weekly lesson one evening during the week; or a special Bible class for that purpose might be organized, to be conducted by the pastor of the church with which the school is connected, for the sole purpose of expounding the regular selection. Much interest would doubtless be excited among the parents and scholars, if a quarterly examination should take place in the school room on Sabbath evening, at which time leisure might be afforded for it, and a better opportunity of having many of the parents present. The examination should be of the classes collectively, and include all the lessons gone through during the past quarter. At the close of the examination premiums might be bestowed, or a general distribution of tracts. The facilities which this simultaneous course of Scriptural instruction seem to offer for Sunday schools, strongly recommend it to notice, and we hope that this improvement will be tested by some of the active superintendents of our Sunday schools.

THE MILAN SUNDAY SCHOOL.

The eloquent and pious DANIEL WILSON, a distinguished clergyman of London, lately made a tour on the continent of Europe, for the benefit of his health, and during his journey he wrote a series of letters, which have since been published under the title of "Letters from an absent Brother." Under date of "Milan, Sunday evening, September 14, 1823," he gives the following account of *Borromeo's* school.

"After our English service we went to see the catechising. This was founded by Borromeo in the sixteenth century, and is peculiar to Milan. The children met in classes of ten or twenty, drawn up between the pillars of the vast cathedral, and separated from each other by curtains, the boys on one side, and the girls on the other. In all the churches of the city there are classes also. Many grown people

are mingled with the children. A priest sat in the midst of each class, and seemed to be familiarly explaining the Christian religion. The sight was quite interesting. Tables for learning to write were placed in different recesses. The children were exceedingly attentive. At the door of each school, the words *Pax Vobis*, "Peace be unto you," were inscribed on boards; each scholar had a small pulpit, with a green cloth in front, bearing the Borromean motto, *Humilitas*. Now, what can, in itself, be more excellent than all this? But mark the corruption of popery; these poor children are all made members of a fraternity, and purchase indulgences for their sins by coming to school. A brief of the Pope, dated 1609, affords a perpetual indulgence to the children, in a sort of running lease of six thousand years, eight thousand years, &c. and these indulgences are applicable to the recovering of souls out of purgatory; then the prayers before school are full of error and idolatry. All this I saw with my own eyes, and heard with my own ears, for I was curious to understand the bearings of these celebrated schools. Thus is the infant mind fettered and chained. Still I do not doubt that much good may be done on the whole; the Catholic catechisms contain admirable instruction, and much evangelical matter, though mixed up with folly and superstition."

EUSTACE, in his "Classical Tour through Italy," an interesting work, republished in this country in 1814, thus alludes to the same school or "catechising."

"In the diocese of Milan, or in the vast tract of country included between the Alps and Appennines, and subject to the archiepiscopal See of Milan, in every parochial church the bells toll at two in the afternoon of every Sunday in the year, and all the youth of the parish assemble in the church; the girls are placed on one side, the boys on the other; they are then divided into classes according to their ages and progress, and instructed either by the clergy attached to the church, or by pious persons who voluntarily devote their time to this most useful employment: while the pastor himself goes from class to class, examines sometimes one, sometimes another, and closes the whole at four by catechistical discourse."

In a note, the Rev. D. Wilson gives a sketch of the history, and character of Borromeo, from which the London Teachers' Magazine makes the following extract:—

"The institution, or rather invention of Sunday schools, is again a further evidence of something more than a superstitious state of heart. Nothing could be so novel as such institutions in the sixteenth century, and nothing so beneficial when we recollect the public admiration which has rested on such schools in our protestant and enlightened country, though planned scarcely fifty years back, [not quite forty-four] we may estimate the piety of mind, the vigour and penetration of judgment, which could lead a Catholic archbishop and cardinal to institute them two hundred years ago, and to place them on a footing which has continued to the present day. May I not add that some of the superstitious usages now

attached to these schools, may have grown up since the time of Borromeo? Certainly the indulgences which I saw there were of the date of 1609, five-and-twenty years after his death."

Charles Borromeo, Archbishop of Milan, the founder of these schools, was nephew to the last Medicean Pope, and lived in the sixteenth century. These were probably the *first Sunday schools in the world*.



SUNDAY SCHOOLS NOT FOR THE POOR ONLY.

It has been said that Sunday schools were principally useful in rescuing the children of poverty and vice from ruin; in collecting the little outcasts of society, the idle, wretched wanderers in our streets and alleys, and bringing them within the sound of that gospel which to the poor is preached; and therefore there has sometimes existed an idea of degradation and abandonment connected with sending children to these blessed institutions. Sunday school instruction is like that holy gospel whence it is derived. It extends its blessings equally and impartially to all classes in a whole world of sinners. It carries light and pardon and peace and comfort to the abodes of ignorance and guilt and sorrows, and at the same time ennobles and enriches with heavenly treasures, the children of science, refinement, and affluence. It is a part of the glory of this institution, that it searches out the wretched, neglected, and forsaken, and gathers them up from the "highways and hedges," and carries them to the Saviour's feet—but its brightest glory is found in diffusing its blessings wherever depravity and guilt are found, among the children of men. If the children of the rich possess the same sinful nature, are exposed to the same wrath, and need the same pardoning mercy with those of the poor and degraded, then the same system of means which is designed for the latter, must not, by the former, be disdained or undervalued.

It has been said that this institution has not so great claims upon the attention of churches because the children of religious people are well instructed at home. In reply to this I would observe, that if all the children who are regularly and faithfully instructed at home were excluded, your schools might be filled to overflowing though their number were doubled. But I venture to declare that nothing can be more false than the opinion that these efforts are useless to those who are faithfully taught by their parents.

Among the most enlightened and devoted Christians and clergymen, of my acquaintance, who have sent their children to Sunday schools, I have found but one sentiment, and that one of the most lively gratitude for the evident advantages derived by their children from this privilege. I have no hesitation to declare my settled conviction that Sunday school instruction is to children what the preaching of the word of God is to adults. And I have little doubt that this very institution will be principally instrumental in spread-

ing the triumphs of redemption, in raising up a generation of devoted Christians, and in introducing the era of millennial glory.

DR. LELAND.

For the American Sunday School Magazine.

TIME IS SHORT ;

OR,

REFLECTIONS FOR THE NEW YEAR.

Dear fellow labourers,

Having found benefit myself from the use of the following reflections on two occasions similar to the present, I have transcribed them from a foreign publication for the Magazine, in the hope of their being useful to you. Take them to the privacy of your closets, and peruse them before you enter on the important duties of the year 1825.

A SUNDAY SCHOOL TEACHER.

TIME IS SHORT ! IMPORTANT WORDS ! how solemn their meaning, and how ought they to impress the hearts of perishing mortals who are "but the creatures of a day;" to none, however, are they of more importance than to *Sunday School Teachers*.

It is to my numerous fellow labourers, who though unknown, yet are esteemed for their work's sake, that these remarks are more immediately addressed with the humble hope, through the influence of the Holy Spirit, that some at least, will be roused to a sense of their duty, and feel the responsibility of their engagements by the affecting consideration that **TIME IS SHORT !**

We have been spared through the goodness of our Heavenly Father to see the close of the past year, and to enter upon another of those portions of time by which our lives are measured. There is no season of the year, equally calculated with the present, to inspire useful feelings, and to leave salutary impressions.

When we take a retrospective view of the year which is just terminated, we are forcibly reminded of the steady progress of time, and of our own rapid progress towards an awful ETERNITY. We cannot fail likewise to have our minds impressed with the serious thought, that there is a period fast approaching, when these returning seasons will to us have no succession on this side the grave, and when the scenes of our labours will know us no more for ever. Every thing around us is short and transitory, and should be considered as admonitory of our own mortality. Indeed every fading flower, every declining day, and every changing season, loudly proclaim to us that *time is short*, and ought to be regarded as preachers of righteousness urging us to prepare for our latter end, and an excitement to do the work of our Heavenly Father, whilst it is called to-day. The truth of the Apostle's admonition will appear applicable to us, who are the instructors of the young, from the following striking reasons.

TIME IS SHORT as it regards the hours of instruction on the Sab-

bath. This is the case even in those schools which are not in the delightful practice of taking the children to worship in the House of God. Consider that the good we may impart to them in two, three, or four hours on the Sabbath, may be soon lost during the coming week, when they are again connected with their young companions. Oh ! let us then not cease to be *punctual* to our stations in the school ; faithful in admonishing them while under our care, and never be weary of *repeating* those things which are eternal and divine, as we know not which may prosper, this or that.

TIME IS SHORT if we consider the limited period which children in general remain in our schools. Perhaps at the expiration of two or three years they leave the school, and are removed to some place at a distance, where they have no advantages for receiving religious instruction. Let it therefore be our endeavour to implant in their minds, whilst we have opportunity, those truths of the Gospel which are able to make them wise unto salvation ; and should they be deprived of religious privileges, these sacred truths will be their joy and support, and in old age they will not depart from them. How important then is the right discharge of the duty of a Sunday School Teacher, seeing that the object in view is not merely the *present* good of the children, but their *future* welfare.

TIME IS SHORT when we reflect on the uncertainty of life. " Our life is but a vapour, which appeareth but a little time and then vanisheth away." During the year which has just closed upon us, how many children belonging to our Sabbath schools have been called into the eternal world, and their places in our classes are now occupied by others. Many teachers have had to mourn the loss of children ; of some they had hope in their death, but of others it is to be feared that they have, notwithstanding the warnings received from time to time, departed hence without that saving change which is necessary to the enjoyment of felicity in the world to come. This affecting conclusion ought to stimulate each teacher to renewed diligence, to go forward in the strength of the Lord, to pray over, and to urge continually upon the minds of those who evidence no change of heart, the necessity of having an interest in that blood which speaketh better things than the blood of Abel.

TIME IS SHORT as it respects teachers themselves, for it is impossible to say, how long they will have to be employed in this work of mercy and " labour of love." Teachers as well as children, have, during the past year, been called to rest from their labours, and bid a long farewell to all things here below. So uncertain is the continuance of the breath in our nostrils, that we know not the day or the hour of our death. Every returning Sabbath for aught we know, may be our last ; but though this is to us *uncertain*, yet we have the solemn conviction, that each Sabbath as it passes, brings us nearer to that " bourne," from whence " no traveller returns ;" and every " beating pulse we tell, leaves but the number less." As we know not how soon or how long it will be ere we have to depart hence and be no more seen, teachers should be

earnestly solicitous to labour whilst they have opportunity to instill into the youthful mind, that instruction which is derived from the word of God, and which when time shall be no more will endure for ever. Opportunities once lost can never be recalled; and Christ himself assures us, "it is not the will of our Father which is in Heaven, that one of these little ones should perish."

If these then, my esteemed fellow teachers, are some of the momentous conclusions produced by a serious contemplation on the *shortness of time*, let us each for ourselves apply them to our own hearts and inquire whether we really have engaged in the work from right motives, and have faithfully discharged our duty to our God, our own souls, and the souls of the young immortals placed under our care. Are there any who may not have yet tasted that the Lord is gracious? Let them recollect that *TIME IS SHORT!* and be induced to come without delay to the foot of the cross, and there by fervent supplication, obtain mercy and grace to help before it is too late, which will not only be for their own eternal happiness, but having been taught of God, they will be better able to teach others, and lead them in the way of salvation.

How highly important are reflections of this nature! May the blessing of God impress them on the mind of the writer, as well as all who may read them, and cause us to perceive the necessity of greater diligence, increased exertion, with the use of more ardent prayer at a throne of grace, for prosperity during the days which are to come, remembering that we have one year less to live;—that we are one year nearer to *ETERNITY*;—and that we have one year less for the performance of those duties we have undertaken as Sunday school teachers. The rapidity of time, and the thought of its precariousness, are circumstances calculated to create in each of our hearts, fresh resolutions in favour of diligence and perseverance, on the commencement of a new year of Sunday school labours, and especially as it is uncertain whether we shall be permitted to see its conclusion.

"How many precious souls are fled
To the vast regions of the dead,
Since from this day the changing sun
Thro' his last yearly period run!
We yet survive; but who can say,
Or thro' the year, or month, or day,
'I shall retain this vital breath,
Thus far, at least, in league with death!'"

ADDRESS*

To the Conductors and Friends of Sunday Schools in the United States of America.

The American Sunday School Union was formed with a view of

* The Union have just issued a small tract, entitled "Plan of Proceeding in the formation of Sunday School Unions;" the above is the address.

uniting all who are engaged in the delightful work of Sabbath teaching; and by enabling them to act wisely and simultaneously, to render their labours more efficient in enlarging the number and increasing the usefulness of Sunday schools. With the same view the Board of Managers now address you on the subject of organizing Unions in the states where you respectively reside. They invite you to co-operate with them in their endeavours to place the means of learning to read and understand the Sacred Scriptures within the reach of every individual in our country. The united force and combined zeal of all the teachers and other friends of Sunday schools in our land, followed by the Divine blessing, (without which all human efforts are vain,) will be required to accomplish this most noble purpose.

The anticipations of the early friends of a National Sunday School Institution have been more than realized in the success which has attended the American Sunday School Union since its formation in the city of Philadelphia on the 25th of May, 1824. In seven months there has been an accession of several auxiliaries, two of them embracing whole states, and another having fifty-seven large schools. During the same period more than eighty thousand copies of various Sunday school books have been issued from the General Depository, and circulated in parts of nearly every state in the Union, to aid in spreading the blessings of education and virtue over the dark and rude minds of the ignorant and depraved, or ministering to the improvement of the more enlightened. The Managers are not able to state the precise number of pupils in the schools now connected with the American Sunday School Union, but they believe it exceeds sixty thousand. They most earnestly desire that this number may be greatly increased to diffuse the rich and enlivening rays of wisdom and piety into the deathless minds of millions who are now ignorant of God's Holy Word, and his great salvation; and thus bestow the aid of our labours and prayers to conduct them to a blissful immortality. This is an object worthy the severest efforts of the Church of Christ, whose prosperity has been greatly augmented by the institution of Sunday schools, and still depends much on the manner in which the rising generation are trained: it is an object too from which the teachers and friends of Sunday schools cannot turn with indifference.

By uniting the schools in a large district under the management of one general board, with smaller associations in the several smaller districts, you will be able to concentrate that information which, however valuable, would otherwise be lost, or certainly unavailable to the benefit of the common cause. The advantages which flow from union are those which will naturally occur to you, as the result of sympathy of feeling and concert of action among those who are engaged in any common object of Christian benevolence, and these are indeed truly great and very desirable. Besides these advantages, which will be alike experienced in the local connexions and operations of the unions proposed to be formed, there are many

which will result from the connexion of these unions with the National Society. That institution will be able to furnish all the Sunday schools in the United States with those publications necessary for them at the very lowest prices at which they can be published; and arrangements have been made for transporting books, ordered by the schools, to every part of the continent. The pecuniary advantages afforded in the purchase of books by a connexion with the American Sunday School Union, may be known by a reference to the Union's Catalogue; and these advantages are increased by the duty imposed on the Agent to serve all orders with despatch and without charge. The Board have established a Monthly Magazine, which serves as a centre, and channel of communication, and places within the reach of every Sunday school teacher all the improvements in the system, and presents incentives to action and general information on subjects which may render their labours easy and efficient.

AN IMPORTANT DUTY.

The following remarks appeared in a late number of the Western Recorder. We deem them important and deserving a place in our Magazine.

Infinite responsibilities rest upon parents and guardians of youth, as well as upon ministers of the gospel. For the happiness or misery, not only of the rising generation, but of unborn millions, must in a great measure depend upon the exertions that are made by others in their behalf. Sloth, or indifference in such a case therefore must be highly criminal and without excuse.

The united efforts of all, who wish to promote the cause of the Redeemer, are imperiously demanded in aid of the rising generation, in forming their morals and in furnishing their minds with a knowledge of their duty to God and their fellow men.

For the accomplishment of this most important object, Sabbath Schools and Bible Classes ought to be established in every section of our country, and a juvenile library, consisting of moral and religious books, connected with each. By means of the National Sabbath School Union, lately formed in Philadelphia, a way is opened for the accomplishment of this interesting design. But, to complete the system, branch unions ought to be formed in each state, and probably it may be necessary to have one in each county, all to be auxiliary to the National Union, and by means of one or two faithful agents, depositories of the most interesting books might be established in every state and county, where each school might be supplied with the best of books at a very reduced price. And it is hoped that some benevolent individuals will plant a small fund in connexion with each depository, to enable the keeper to give a donation in books to every new establishment which may be form-

ed. This would be the means of establishing a library and opening a Sabbath school in every town and settlement in the United States.

In selecting books for such libraries, much care ought to be exercised, to see that nothing of an immoral or sectarian character be admitted; for it ought not to be the intention of Sabbath school teachers to promote any peculiarities of a sect, or party, but to lead the youth to heaven through the way marked out in the sacred volume. For this purpose, pious teachers, if possible, should be employed in every school. The vast importance of securing the best qualified persons to become superintendents and teachers, will call loudly upon all ministers of the gospel, and parents, to exercise their wisdom and prudence in making a judicious selection.

And teachers of Sunday Schools ought to meet frequently for prayer, and mutual improvement among themselves.

That the blessing of the Great Head of the Church may rest upon this, and all the benevolent efforts of the day, is the prayer of every true Christian.

GLEANINGS.

THE EXHORTATION.

An individual, who assists in the instruction of the young, having had his confidence shaken as to the necessity and importance of religious duties, began to think lightly of them, and to omit family prayer, which he had been used to perform. A child of his, who had been taught at a Sunday school, one day said to its parent, with great simplicity, "Father, do you pray in the morning, and let me pray with you." The father was struck with this gentle reproof from his own child, and has confessed he could no longer live in the neglect of family prayer.

THE TEACHERS' PRAYER MEETING.

In the adult school there are two who during the past year have given evidence of a change of character; and two of the teachers have become praying characters; one of them told me it was from attending the teachers' prayer-meeting that he was led to see the importance of religion.

ATTACHMENT OF PUPILS TO THEIR TEACHERS.

A teacher observes, "The attachment of pupils for their teachers, was very strongly exemplified a few days since—an occurrence by the way which we believe is by no means rare at Sabbath schools. Two boys of the Testament class, who for eighteen months had

been pretty regular scholars, without showing much increased information, were obliged, with their parents, from untoward circumstances, to remove from this part of the country. They called upon their teacher to take leave; their feelings were too big for utterance—they grasped him by both hands, and burst into tears. He had before this remarked their diffidence, and always thought them, after all his attention, remarkably shy; yet he has reason to believe from other sources, that in the elder at least, his "labour in the Lord has not been in vain."

THE FUNERAL.

A teacher of a Sunday school gives an account of the death of one of his scholars. She was afflicted long and suffered much, but bore her trial with much resignation. This was an occasion which called forth our sympathies. I always feel a peculiar interest towards the children of the Sunday school, and therefore visited her several times. Naturally she was one of the most diffident children I ever met with, and it was only by referring to what she had learned at the Sunday school, that at last she was induced to open her mind, and showed that she had not learned in vain. Suffice it to say, *that there was hope in her death.* A circumstance of this kind is always laid hold of among us for general improvement. As far as time would allow, the teachers and scholars were summoned to attend her funeral. Her school-fellows bore the remains of their deceased companion; and before removing the corpse from the church to the grave in which it was to be deposited until the morning of the resurrection, an address was made to the children on that solemn subject, that "in the midst of life we are in death." Many of the children were deeply affected, and some of the parents who were judged unused to weep, were melted down in silent sorrow. But for the SUNDAY SCHOOL this funeral would have been an every-day occurrence—it was the SUNDAY SCHOOL which gave it its peculiar interest.—*N. Y. Rel. Chron.*

CHEAP PRISONS.

The names of 20,000 children are registered on the books of the public schools of the state of New-York. Out of this vast number but one has been traced to a criminal court of justice. An interesting proof that if there were more liberality in a judicious expenditure for education, there would be less required in the support of a judiciary.

"ONE SHALL BE TAKEN AND THE OTHER LEFT."

Marwin H. Cady was a student of divinity in the Episcopal School at Geneva, New-York. The professors say, "he was removed by the hand of Providence from this world on the 15th of September last. Labouring under a natural infirmity by the defi-

ciency of his left hand, and possessing only very slender means by which to support himself in the prosecution of his studies, he struggled on for years in an undertaking in which his heart was deeply interested, and had the pleasing prospect of receiving orders before his diocesan would embark for Europe. But in vain! He sunk a victim to a violent bilious fever, on the very morning appointed for his departure to New-York, and left his classmate, Mr. Salmon, to pursue his journey alone. "One shall be taken and the other left." In the loss of this truly amiable young man, the Sunday school cause has lost an active, a zealous, and industrious supporter. Under his guidance the Sunday school of Trinity church, in Geneva, during the year previous to his death, flourished and increased to the entire satisfaction of its patrons."

This, among many other dispensations of Providence, is a warning to us who remain in the field of Sunday school labour to be "up and doing," while the day lasts. Our work will soon be ended, and when we *lie down*, to rise no more in time, we shall not wish we had done *less* in the cause we have espoused.

REWARD OF BENEVOLENCE.

To one of the Sunday schools in this city, [Boston, we believe,] there came last Sabbath morning a poor little girl, with only a thin summer dress, and no shoes, to protect her from the chill air of November. She made no complaint; but all the children pitied her, because they knew she suffered every day with the cold, while they were warm and comfortable. Perceiving their young hearts were touched with sympathy, the teachers availed themselves of the opportunity to illustrate the beauty of kindness and charity. They represented the case of the innocent sufferer in such colours as piety can paint without hypocrisy, and told a few of the small girls, that, if so disposed, they might bring, in the afternoon, a few cents each, to buy her a pair of shoes.

When the afternoon came, they presented their humble offerings, with such a glow of satisfaction, as formed a practical illustration of the truth, that it is more blessed to give than to receive. On examining the fruits of their charity, it was found to *exceed* the extent of suffering to be relieved;—the child was furnished with a neat pair of shoes—and the little donors were truly happy in the reward of benevolence, which is the enjoyment of itself.

INTERESTING FACT.

The following is an extract from a letter written by a Sunday school teacher in New-York, and formerly of the Red-Hill Schools, to one of the secretaries of the Union:—

"The first Sunday after I had received the Sunday School Union Report, I put it into my pocket, purposing to read to the scholars of my class, some of the very interesting facts contained in it: I

accordingly did so; when one of my scholars, a little boy, saw in the book, the name of the 'Garden Street School;' and with an eye sparkling with delight, said, '*That was my School; I learned there.*' Judge, my dear Sir, what were my feelings, at this testimony of youthful affection! On inquiry, I found that I knew the whole of his history, and I resolved to go and see his father, whom I had known while in Sheffield. The next day, as I was walking in the street, I was attracted by the novel sight of a wheel-barrow grinder, and approaching a little nearer, judge of my surprise again, to find that the man was the father of the boy alluded to. A long conversation ensued; he said he had two daughters, who were now young women, and as they used to learn at the Sunday school when in Sheffield, and hearing through the medium of their brother, that a Sunday school teacher from Sheffield was in New-York, they expressed a wish to see me; I accordingly appointed the afternoon of the ensuing Sunday to visit them. I took with me a pious friend, and we started on our visit; the day was very inclement—but a good errand ensures its own reward; of the truth of this axiom I was never more fully convinced.

On our arrival, we found a wooden building of a miserable exterior, but were agreeably surprised on entering, to find neatness, and cleanliness, and welcome smiles, which cheered our hearts with gladness. We found in the character of his daughters, two amiable young women, about sixteen and eighteen years of age; on inquiry, I found that they had been scholars in Red-hill Sunday School, I believe at the time when that institution was first opened. They continued faithful disciples of that school for three years, when they were removed to Garden Street School: where they continued until they embarked for this country, about two years ago. They still retain their principles of piety, notwithstanding the vicious and baneful examples and temptations around them. They speak of the Red-hill and Garden Street Sunday schools with tears of gratitude, and the eldest daughter said, she had two Bibles and a hymn book which she had received from the latter school. Thus you see, my dear friend, the blessed effects of Sunday schools.

THE PRAYING GIRLS.

Two little girls, in one of the junior classes, who had been taught by their teacher to repeat the Lord's prayer, were desired to ask their mother to let them say it at night, when they went to bed; which they accordingly did. The first week their solicitations were in vain, the mother always finding some excuse to put them off; but the urgent importunity of the children at last overcame her, and she not only consented to hear them say their prayer, but, as if convinced, by their example, of her own improper conduct, in neglecting a duty so important, she knelt down and prayed for herself, also, and continued to pray with the children every night—though, as the little creatures remarked, they had never seen her do such a thing before.

REVIEW.

PIERRE and his Family; or, a Story of the Waldenses. By the author of *Lily Douglas*. 18mo. pp. 216. Am. S. S. Union. 1824.

The author of this work has obtained no small degree of celebrity in Great Britain by two previous publications—the Catechist and *Lily Douglas*—both of which are highly praised in those magazines and reviews which superintend this department of literature; but whatever may be the merit of those, we consider the present far surpassing them both in almost every point of excellence. It is written with more propriety and good taste, the subject is more interesting, the incidents managed with more skill, and the effect on the reader's mind more lively, and we think more profitable than that produced by either of the others. The Catechist, a part of which has been republished by the American Sunday School Union with some alteration, exhibits a mode of elucidating passages of scripture which is beautiful in itself, and doubtless would be instructive as an example to those who delight in imparting knowledge to the young. *Lily Douglas* is evidently inferior to the other avowed productions of this, to us, unknown writer, and we think unfitted for the children of our country. The events and language would rather embarrass than please them, and it has not been republished by the Union. But the present little volume is full of incident, exciting the deepest interest, and throughout exhibits a display of Christian virtue, but prominently, holiness *unto the Lord*; humility and unwavering confidence in an all-wise and Almighty superintending Providence, and the very spirit which al-

most delights in the opportunity of obeying the injunction, "Love your enemies, do good to them that hate you, and pray for them that persecute you," trusting to him who said, "rejoice and be exceeding glad, for great is your reward in heaven."

The narrative, although one of fiction, is so nearly historical, being founded on facts related in Jones' *History of the Church*, a work of standard merit, that we may pronounce it absolutely so. It represents what we believe to have frequently occurred in that dark age, where a community or a family distinguished for gospel piety was made to pass through the fire of persecution, full of suffering and of triumphant fortitude, patience, and meekness, securing the blessedness of him who endureth temptation, for of such it is said, "when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

We shall not attempt a sketch of the tale; it is one, however, which no one can read without deep and pleasing emotions, and from the perusal of which no one can rise without having imbibed some portion of that heavenly minded temper which was the characteristic of him who was meek and lowly of spirit, and who in the agonies of the cross could raise his eyes from his bloody persecutors to heaven, and exclaim, "Father forgive them." We recommend it to all who delight in pleasing and in profiting the minds of the young, and who would desire to present to them a view of Christianity exalted in principle and lovely in practice.

The CATECHIST: A Fragment. Lesson first. Parable of the unjust Steward. 18mo. pp. 36. Am. S. S. Union. 1824.

This "Fragment" details one of the evening exercises of a pious Catechist at a Scottish Sabbath school, and forms a suitable reward book, not only for Sunday scholars in the higher classes for whom it was more particularly designed, but as an acceptable and appropriate present to children and youth who do not belong to these institutions. It is by the author of "Pierre," and "Lily Douglas," and although in some respects inferior to the former, it is certainly far superior to the latter. The writer has displayed much skill in illustrating the scriptures by familiar expositions, and has explained this portion of them in quite an interesting manner. On comparing this edition with the English, we find the Committee of Publication have made several alterations, which are merely verbal, excepting the explanation of the 8th verse, which they give in the following words:

"What did the lord say when he knew how the unjust steward had acted?"

"The lord commended the unjust steward, because he had done wisely."

"By 'the lord' here, is meant, the steward's master, whom he calls his lord in the 3d and 5th verses. You will observe my dear children, that the lord did not commend the steward, because he had done *well*, but because he had done *wisely*; that is, had been careful and prudent in making provision for himself against the evil day. 'A prudent man foreseeth the evil and hideth himself, but the simple pass on, and are punished.' It is the duty of every one to be thoughtful about his own interest, and he who is thoughtful about it, deserves on that account to be commended, but

let him take care that he do no wrong to others in providing for himself.

"This steward, however wise, was unjust in the measures he pursued; and it was not his injustice, but his wisdom simply, which his lord commended—And what remark did Christ make thereupon?"

"The children of this world are wiser in their generation, than the children of light."

"The children of light, mean the 'saints and faithful in Christ,' who are called by the apostle Paul, 'the children of the day,' and 'the children of the light.'"

"The reason of their being so called is, that they have been enlightened by the Holy Spirit, and know the truth as it is not known by others—now though this be their privilege, yet too many of them give too little proof of being so highly distinguished. They are less prudent in regard to God and their souls, the main objects in the hearts and minds of true believers, than the children of this world are, in regard to their temporal interests. It is sad to think how many opportunities to do good are unimproved; how many temptations to do evil are unresisted; and in both ways how *unwise* are the children of light; for in these things, they forfeit the friendship of him who can alone, in the great day of accounts, protect them and receive them into mansions of everlasting happiness.—What more did our blessed Lord say to his disciples?"—pp. 23-25.

In this extract, the explanation, unlike that of the original, is perfectly plain and simple, and the use of several improper terms have been avoided. We think the following passage from the English edition quite exceptionable: "The unjust steward acted consistently; he was sincerely, and truly, and really what he appears to be, utterly worthless. He had neither truth, nor honesty," &c. Now *sincerity*, in our view, implies honesty of intention, purity of mind, and is "utterly" opposed to *utter worthlessness*.

INTELLIGENCE.

ONEIDA SUNDAY SCHOOL UNION.

The *Oneida Sabbath School Union*, formed at Utica, have recently issued their circular to the county of Oneida. It is a sensible and feeling appeal to the Christian community, and must result greatly to the benefit of their schools, and, it may be hoped, to the whole western district of the state of New York. It is pleasing to notice a foundation thus laid for the religious instruction of the rising villages of that state. The Oneida Union have adopted the interesting feature of the Parent Society, a promise to send out faithful and experienced agents to visit the schools. Ten or twelve new schools have already been formed in the towns in the neighbourhood of Utica, within a few weeks.

GENERAL ASSOCIATION OF TEACHERS,
NEW YORK.

On the evening of the 17th October, the New York Association of Teachers held their (stated) meeting. The attendance of teachers was more numerous than usual, and the discussion of the question on the best plan for scripture recitations resulted in the following resolution, (unanimously adopted,) "That in the opinion of this meeting, all lessons for recitation in Sunday schools should be *selected*, and previously *explained* by the teacher.

Many plans and improvements were stated and opposed. A superintendent thought the lessons should be plain and short, at the same time striking and interesting to the young mind, for which reason the *narrative* parts of the Old and New Testaments should be selected, the *parables* of the Prophets and of the Gospels, the *miracles* of the Saviour and the apostles, Christ's sermon on the mount, and those of the apostles as given in Acts. The lesson he thought should be recited to a person appointed for that purpose, rather than to the teacher, who having previously explained the lesson, might well be released from the duty of having the lesson recited to him, as during such engagements the residue of his class

were to be left unemployed. He proposed that lesson cards should be prepared from No. 1 to No. 52, comprising a selection for the year, stating the class and verse to be learnt, and all the scripture readers should have the selection for the Sabbath given them regularly to learn.

A teacher proposed that the same lesson be learnt and recited by the whole class, one reciting one verse, and another the next, till the whole lesson was repeated.

By another it was proposed that the teacher should keep a book of selected lessons for recitations, from which he might occasionally select a lesson adapted to the prevailing vice of any of his scholars, and such portions given him as afford precept and reproof. The last most striking plan, and altogether most practicable, was offered by a superintendent, viz:—That selected portions should be given out every Sabbath and explained to the whole school at once by the superintendent, or one otherwise appointed; the lesson so explained should be recited to the teachers.

At the close of this meeting, on the question for discussion being proposed, "What is the best means to promote an interest in Sunday schools among the teachers?"—The meeting was appealed to from the chair at the suggestion of a member, and all then present engaged to attend the discussion of that question at the next meeting, and to bring each another teacher with him. The meeting unanimously arose to sanction this question.

EPISCOPAL TEACHERS' ASSOCIATION,
NEW YORK.

The Protestant Episcopal Sunday School Society in the city of New York, have established an association of teachers to meet the second Tuesday in every month. The objects are expressed in the following (second) article of their constitution.

"The object of this association shall be to discuss, and thoroughly investigate, the objects, plans, and government of Sunday schools with which it is connected, and to recom-

mend, and as far as it be in its power, carry into effect such measures as may appear most conducive to their welfare."

The constitution also provides, that a question for discussion shall be proposed at each monthly meeting, and that the decisions on the subjects of discipline and instruction shall be obligatory on the conductors of all the schools. The superintendents are expected to report the state of their several schools, and all circumstances of interest that occur.

SABBATH SCHOOL CONCERT.

New York city.—The Sabbath School Concert for December was observed in New York under circumstances of unusual interest. Great exertion had been made by the committee of arrangements, and it was gratifying to find so unexpected an interest excited for the solemn occasion.

The 55th chapter of Isaiah was read, also an affecting and interesting narrative of the pious death of a Sunday scholar (Samuel Frend) in Cambridge, England. The sensation produced by the recital of this cheering account of a Sunday scholar was such as may be hoped to have effected a lasting good for Sunday schools, especially as it was followed by an animated and feeling address from the Rev. Mr. Cone. This meeting was held in the Baptist church in Oliver street, and was attended by probably 700 persons.

The meeting at *Brooklyn, (N. Y.)* was of equal interest; a great proportion of the children and parents were present, and a crowded auditory of teachers and friends of Sunday schools. Parents and children were addressed, and a selection read from the Boston Recorder on the utility of Sunday schools.

Philadelphia.—The Concert was well attended in this city, indeed by a larger number than we have seen at any meeting before. The President of the American Sunday School Union gave out the first hymn, and took a further part in the exercises.

New Haven (Conn.)—We are glad to notice that the second Monday in

each month, as recommended by the Sunday School Union for a Concert of Prayer, is religiously observed in many places. We hope it will become universal. The meeting in this city, the present week, was well attended and peculiarly solemn. We cannot believe that these meetings will in any degree lessen the interest in the general Monthly Concert,—nay, we believe it will have a tendency to increase them in interest and in numbers. Those who are piously engaged in training up children in the nurture and admonition of the Lord, feel the importance of prayer for a blessing on their labours; and as the promise that those who water others shall themselves be watered, is returned into their own bosoms, their hearts will be more expanded with true benevolence, and they will pray more frequently and with more fervency for the success of missions, and the universal spread of the gospel. Every Sabbath school teacher is a missionary, and they cannot pray for the success of their cause without praying for the cause of missions.

We have no doubt that the Sunday School Union will be adopted throughout our land, and that the observance of the Monthly Concert of Prayer will be co-extensive. This will give a new impulse to Sabbath schools. In these nurseries of piety, thousands and tens of thousands will be added to the church of Christ, and join the little army with banners in praying for the prosperity of Zion.—*Religious Intel.*

Boston, (Mass.)—There has been a difference of opinion among the friends of Sunday schools in Boston, respecting the propriety of observing the Sabbath School Concert. We are happy to learn that they have agreed upon a plan which they believe will give universal satisfaction.

At a meeting of the superintendents and teachers of the Sabbath schools in this city, of different denominations, held at the Old South Vestry, on last Monday evening, the Rev. Mr. Green was appointed Moderator, and Mr. Charles Stoddard secretary.

After prayer and an interesting address by Mr. Green, it was

Voted, That we regard the observance of the second Monday evening in the month as a "Monthly Concert of Prayer for Sabbath Schools," as peculiarly calculated to call down the blessing of heaven upon the schools, and upon those who conduct them.

Voted, That we recommend to all the Sabbath school teachers in this city, so to arrange their teachers' meetings as always to have a meeting on the second Monday evening of each month.

Voted, That from this time forward we will continue to meet quarterly for the purpose of prayer, mutual exhortation, and submitting reports from the different schools; and that a committee of five be appointed to make all necessary arrangements for our future meetings, and to cause notice of the time and place where they are held to be published in the different religious newspapers of this city.—Messrs. Stephen Thayer, Edmund Parsons, John Gulliver, Joseph W. Ingraham, and William G. Lambert, were chosen on that committee.

The number present was about 200; the votes were passed with the most perfect unanimity; the addresses were unusually excellent; and, although teachers' meetings are always interesting, this by the common consent of those present was the most so of any one we have had for a long time; it seemed to be in deed and in truth "keeping the unity of the Spirit in the bond of peace." Will not all Sabbath school teachers in the state be persuaded to observe this "Concert," and have united meetings of this kind, and thus get to themselves demonstration of the truth, that it is a "pleasant thing for brethren to dwell together in unity?"—*Recorder*.

We would again urge the subject of the Sabbath School Concert upon the attention of the friends and teachers of Sunday schools. By a little attention to the arrangement of their meetings they will find no difficulty in setting apart the **SECOND MONDAY EVENING** in every month for the ap-

propriate and holy purpose of entreating the Lord to pour out of his Holy Spirit upon Sabbath schools generally, and upon their own in particular; and we would hope that on these occasions those who have the management of the important concerns of the American Sunday School Union may be remembered at the throne of grace.

CARLISLE UNION.

Carlisle, Pa.—A quarterly examination of the Sabbath schools connected with the Presbyterian church of this place, was held on the 28th November, when the children were rewarded and addressed by the pastor of the church. From the reports read, it appeared that the male school was composed of 112 scholars, between 80 and 90 of whom attended regularly—that during the last three months, there had been committed by the children 5,119 verses of scripture, 9,805 answers to questions in M'Dowell's Catechism, 602 hymns and 229 pages of catechism. One boy, it was stated, had committed during that time 2025 answers to questions in M'Dowell's catechism, and 624 verses of scripture, and 11 hymns. The female school has on its register 120 names, but only from 70 to 80 attend regularly. During the last three months the recitations were in amount as follows: 4,615 verses of scripture, 39 answers to questions in the larger catechism, 1,034 of the shorter catechism, 516 of M'Dowell, 269 of Brown, and 618 hymns.—*Adviser*.

SOUTH AMERICA.

In our last number it was mentioned that a Sabbath school had been established in Buenos Ayres by an American Missionary. The Missionary Herald for December contains further information (from Mr. Parvin, the gentleman alluded to) from which we make the following extract.

"The Sabbath school has been suspended during a part of the winter. It will be commenced again as soon as the weather shall become a little more mild. In the course of

the last week I received a very acceptable donation of books from the Philadelphia Sunday and Adult School Union [American S. S. Union] so that we now shall be able to conduct the exercises of the school to better advantage."

The appropriations for education made by the government of Buenos Ayres for the year 1824, were 85,147 dollars. Of this sum, we observe, that 21,000 dollars was appropriated to the "Department of first letters" for boys and girls. There is one Lancasterian school supported by a society, and several others established by the government.

SWEDES' CHURCH SUNDAY SCHOOL.

The Sunday school of the Swedes' Church was opened on the 24th of October, 1824, under the name of the "Sunday School Association of the Swedes' Church, Southwark." A few persons were previously employed in giving notice in the vicinity of the church, of an intention to commence a school, with the express understanding, however, that no scholars would be received who were already engaged in institutions of a like nature.

On the day appointed for opening the school, about sixty children presented themselves, who were met by five ladies and three gentlemen, who offered themselves as teachers. Since that period, numerous applications have been made for admission into the school. The present number of scholars is about one hundred. The teachers in the female school have increased to twelve, in that of the male to five. In consequence of a want of male teachers the usefulness of the school is necessarily limited. Had this blessed work, so happily begun, the aid of a competent number of young men, we should have no hesitation in saying that our school would soon be enlarged to the number of 200 children.—*Phil. Recorder*.

THE CHILDREN'S CHURCH.

The experiment of establishing a place of worship for children was commenced five Sabbaths ago, in the large Lecture Room in Cherry street in this city. There has been an at-

tendance of nearly 500 children, and last Sabbath we had the pleasure of witnessing their very attentive and proper deportment. The preacher was able to gain the attention of almost the whole congregation by the simple and interesting manner in which he conducted the whole exercises. His *little sermon*, on the text,— "but now" God "commandeth all men every where to repent," was rendered highly interesting by the introduction of the story of William and John, which served as a clear and simple elucidation of the doctrine of *repentance*. Most of the children are Sabbath scholars.

CHRISTMAS.

Sixteen of the Sunday schools belonging to the Episcopal churches in this city, assembled at St. James's church on Christmas day, to participate in religious exercises appropriate to the occasion, when the Rev. Mr. Ives delivered an address on the subject of Sunday schools. The number of scholars present was about *one thousand*.

NEW YORK CITY.

On Thanksgiving day the Sunday schools connected with the Provost street church assembled there, and the following exercises took place.— The singing of an appropriate psalm; prayer, reading extracts from the Sunday School Magazine by the Rev. W. Ogilvie, singing a hymn by the children, and rewarding them by the elders of the church. It was deemed advisable to spend a part of the day in the above manner; and it is confidently hoped that good will result from it. The schools are in most excellent order.—*Chronicle*.

CINCINNATI, OHIO.

Sabbath Schools.—The Report of "the Union Society of Sabbath School Teachers of Cincinnati," (Ohio) submitted October 25th, makes the whole number of scholars in seven schools 620: whole number of teachers 107: whole number of verses recited, 166,110. The population of Cincinnati is about 13,000.

THE SUNDAY SCHOOL UNION.

From the remarks of the editor of the Boston Recorder at the close of the year, we make the following extract.

The establishment of a *National Sabbath School Union* is an event of the past year that deserves a distinct and grateful notice. We have great confidence in the immediate utility and in the ultimate glorious effects of Sabbath school instruction. The more thoroughly the system is understood, the greater the facilities afforded for extending it, the more concert of action, and the more union of feeling, pervading the great body of teachers, the more confidently may we hope for the happiest results. Such must be the effects of the National Union, if its plan be steadily adhered to.

WEST INDIES.

The United Brethren, the earliest and most persevering of the missionaries among the negroes in the West Indies, have many Sunday schools.

In *Antigua*, in nine schools, there are about 630 scholars, and the number of uneducated children under 14 years of age, whose parents attend divine service at the Moravian chapels, is 1849.

At *St. Kitts*, a school has been commenced with 240 scholars.

At *Montserrat*, there is a fine school of nearly 200 scholars. Mr. Hyde gives the following account of the examination:

Dec. 27th, Saturday.—This has been one of the pleasantest days that we have had for some time. At eleven o'clock, the children belonging to our Sunday and morning schools assembled in the chapel, for examination before the congregation. The Hon. and Rev. Joseph Gerrald favoured us with his presence, as did some other gentlemen of the town. The meeting opened with singing and prayer, and the children then repeated to the clergyman and myself all the answers

to the Church Catechism; all the questions asked them out of the different Catechisms of Dr. Watts; the First Part of the Conference Catechism, and the first and second sections of the Second Part, with the scriptural references, a number of chapters out of the Old and New Testament, hymns, spelling, Proverbs, &c. The children during the examination sung several hymns, uncommonly well. The secretary, towards the close of the meeting, informed us, that during the last six months, several of the children in the morning school, in the Bible classes, have repeated by heart from 700 to 1200 verses of scripture, from 80 to 160 verses of hymns, and from 400 to 700 words of spelling; in the Testament classes, from 180 to 300 verses of scripture, from 40 to 75 verses of hymns, and from 200 to 300 words of spelling; in the spelling-book classes, from 300 to 800 lines of reading, and from 200 to 400 words of spelling. The whole examination gave great satisfaction to all present. The Rev. Mr. G. was much delighted and astonished at the capacities of the children. They were then addressed on the evil of pride, and dismissed. At four o'clock they met together again, under the shade of some fine trees in the Court House yard, which his Hon. the President, in a most kind manner, let us have for the occasion. A plain dinner was provided, and about 150 of the children, in a most orderly and well-behaved manner, sat down to partake of it. Grace was said by the Hon. and Rev. J. Gerrald, who stood at the head of the table, and myself at the foot. The teachers, under the direction of Mrs. Hyde, waited upon them. Several of the principal ladies and gentlemen in the town came to see them, as well as great part of the inhabitants; and all were highly gratified at witnessing so much happiness and good behaviour amongst the children. So liberal were our friends, that Mrs. Hyde will have four dollars to pay to the treasurer over and above what was wanted for the occasion. After they had dined, the children and all present stood up and praised God by singing an appropriate hymn. They then broke up, and went home

happy and thankful. From the general pleasure apparent, and the many expressions of gratitude both to God and man, which we have heard throughout the day, we are inclined to hope that the schools have been served, and God glorified.

SCOTLAND.

The facts contained in the following extracts from the Charlestown Sabbath School are worthy the attentive perusal and consideration of many persons in our own country, and especially those who have the government of large manufactories, or a commanding influence in towns and villages.

The village of Charlestown contains about 150 families. Built in the form of an oblong square, it is very advantageously situated for the *Localizing System*. And I believe in no place has it been adopted with greater effect, and with more advantages attending it. It is divided into six proportions. Each proportion is allotted to a Sabbath school teacher, *who resides in his proportion*, and who has all the influence of his daily walk and particular knowledge of every individual among them. He knows every soul in his proportion. He visits them—encourages the well-doing—checks the careless—and in all respects, acts as a kind of pastor over his little flock. This he does without engrossing much of his time. The proportion is so manageable from the juxtaposition of the families to himself, that in a single evening he can visit every one of them.

Besides the advantage of *place*, it is under the immediate influence and superintendence of the earl of Elgin's family. But the *primum mobile** of the instruments at work for the christianizing of this village, is the unremitting, unwearied attention and care of lord and lady Elgin, with the ladies Bruce, over the whole management. They visit the Sabbath school regularly every night of meeting; and it

* The first cause of motion—the main spring.—*Ed.*

is astonishing to mark the impulse which this attention gives both to the teachers and to the children. The teachers' capacity and *tact* are appreciated and applauded,—the children's progress and improvement noticed and commended,—the inattentive admonished and excited,—and those who may be absent, which seldom occurs, are visited by some of this distinguished family. There are various means employed by them to encourage the well-doing, and to put to flight the least appearance of vice, which would be departing from the object of this communication to detail, and do injustice to that principle which lies at the bottom of the whole, "let your alms be done in secret," and which the writer of this is afraid, that in mentioning even the above, he may have hurt the feelings which sensitively shrink from ostentation or display; and were it not that their exertions, when mentioned, may be followed by other families having the like means of promoting the interests of religion in their neighbourhood, he certainly would not have hazarded the disclosure. It is by this, however, that the Sabbath school prospers. No child can be absent without being detected, and none can reside in the village, who is of proper age, without regular and consistent attendance. The mind and piety of the teacher, with the additional impulse of the Christianity emanating from the noble family, act upon every child in the village, and give to the lessons of the school, the sober and chastened habits of those whose conduct is under a special superintendence during the week. His lordship has, besides, erected a large and commodiously fitted up school house, capable of accommodating 300 scholars, (about 200 regularly attend, with proper teachers set over them,) and which serves as a chapel on the Sunday evenings, where Divine service is performed.

☞ Several articles of intelligence prepared for this number must be deferred to our next for want of room.

POETRY.

For the American Sunday School Magazine.

SATURDAY NIGHT.

Our teachers are in the habit of preparing on *Saturday night* for the Sunday school exercises of their class. I trust that with the spirit of their divine Master and Teacher, it is their meat and their drink to do the will of their Father in heaven; and in it they find their joy and their rest. How appropriate to such are the reflections of the following beautiful verses, addressed several years ago, to the late Editor of the "American Sunday School Teachers' Magazine," recently published in New-York. The insertion of them I think will gratify your Sunday school readers.

A Superintendent.

Sweet to the soul the parting ray
Which ushers placid evening in,
When with the still expiring day
The *Sabbath's* peaceful hours begin.
How grateful to the anxious breast,
The sacred hours of holy rest.

I love the blush of vernal bloom,
When morning gilds night's sullen tear;
And dear to me the mournful gloom
Of *Autumn*,—*Sabbath* of the year;—
But purer pleasures, joys sublime,
Await the dawn of *Holy Time*.

Hush'd is the tumult of the day,
And wordly cares and business cease;
While soft the vesper breezes play,
To hymn the glad return of peace.
Oh, season blest! Oh, moments given
To turn the vagrant thoughts to heaven.

What though involv'd in lurid night,
The loveliest forms of nature fade;
Yet mid the gloom *shall heavenly light*
With joys the contrite heart pervade;
Oh! thou great source of light divine,
With beams ethereal gladden mine.

Oft as this hallowed hour shall come,
Oh, raise my thoughts from earthly things;
And bear them to my *heavenly home*,
On living faith's immortal wings,
Till the last gleam of life decay
In one eternal *SABBATH DAY*.

I. S. S.

For the American Sunday School Magazine.

SABBATH MORNING THOUGHTS.

By a Sunday School Teacher.

The following lines were written by a friend, (now absent from the country) who was formerly engaged several years in a very flourishing Sunday school in Philadelphia.

O.

What beauties surround us, how sweet and inviting,
The flowers that enamel the dew-moistened
And soft and symphonious, the heart much delighting,
Are the songs which are heard where the peaceful flocks tread.

But shall I arise, and in fond expectation
Seek the fields of delight where solitude dwells;
And free from restraint, there indulge contemplation,
While the bosom with love and with gratitude swells?

Forbid it, O Lord, that e'er from my duty,
This wandering heart should thoughtlessly rove;
Or seek mid'st the groves and the meadows for beauty:
Which so faintly compares with the charms of thy love.

But let me repair with delight and affection,
To the scene of my labours where oft I have been:
And there as I'm able give winning direction,
To flee from the judgment that's threatened for sin.

There would I devote my time and attention,
The buddings of grace to nourish with care,
Engagedly strive to remove all prevention,
That hinders their progress or whispers despair.

And may I experience the power of thy Spirit,
Subduing corruption and working by love,
And trust for salvation alone on the merit
Of him that has died, and risen above.

Then why to the fields should I go to seek pleasure,
Or expect in the groves contentment to find?
In the word of the Lord 'tis found in full measure,
And to comfort his people expressly designed.

[Selected.]

AN ANNIVERSARY HYMN.

There stood a mount with terror crown'd,
Where trumpets, voices, thunders roll'd,
Through clouds and flame Jehovah frown'd,
And Israel trembled to behold.

There stood a mount, upon whose height,
The Saviour on a cross was borne,
When, to the contrite mourner's sight,
The sun of all his beams was shorn.

There is a mount, where tribes are seen,
In prostrate form engaged in prayer;
But not a cloud can intervene,
Meridian suns shine always there.

With fear we sped from Sinai's base,
To Calvary's brow we crept with tears,
And now, with joy in every face,
On Zion's hill each SCHOOL appears.

On every side the different bands,
Upward their separate routes pursue;
Unite, upon its heights, their bands,
And join'd in one, stand forth to view,

With hearts and voices sweetly one,
Our separate banners spread abroad,
The flying moments hasten on,
And hence we scale the mount of God,

Where once again, in regions calm,
The song of Moses we shall sing,
And shout hosannas to the Lamb,
And make the Church in glory ring.

MONEYS received by the Treasurer of the American Sunday School Union, from the 20th of October to the 20th of December, 1824.

INITIATORY SUBSCRIPTIONS,

From the following auxiliary Schools and Unions.

Albion S. S. Society, Illinois,	\$3
Bedford S. S. Pa. - - -	3
New York S. S. U. Soc. N. Y. city,	50
New Castle S. S. Union, Del. -	3
Oneida S. S. U. Oneida county, N. Y.	3
Yellow Springs S. S. S. Pa. -	3

From Life Subscribers.

Philadelphia, Pa. Jos. L. Inglis, Esq. - - -	30
Solomon Allen, Esq. - - -	30

From the children of several private schools in this city to constitute General LA FAYETTE a life member of the S. S. Union, - - - 35

From Annual Subscribers.

Philadelphia, Pa. A. Claxton,	3
Savannah, Ga. G. W. Coe, Esq. by Miss E. White, - - -	3

Notices and Acknowledgments.

This Magazine is published at the expense of the American Sunday School Union, and for the benefit of Sunday schools. The annual subscription (\$1 50) being a small sum for each individual to pay, the Committee have deemed it proper to require the payment of it *in advance*, and they believe the subscribers will not object to this request, since it will enable the Union to proceed in their business with greater facility, and more success, an object which all the friends of Sunday schools must desire.

The present is a favourable opportunity for the friends of the work to procure new subscribers, as this number *commences* the second volume. Those who wish to procure the six numbers published last year, can do so by paying 75 cents. The payment of \$2 25 will entitle a person to the work from its commencement to January 1, 1826.

At a meeting of the COMMITTEE OF PUBLICATION, December 14, 1824, the following resolution was adopted, viz.

"Resolved, That life members of the American Sunday School Union, and annual subscribers of three dollars, have the privilege of purchasing the Union's publications at *Union prices* for their own use, or for gratuitous distribution."

Any Sunday School, or Sunday School Union, desirous of becoming auxiliary to the American Sunday School Union, must accompany the application with not less than three dollars, a copy of its constitution, and the names of its officers. The boundaries of the district which the school or union embraces, and the number of schools in that district, should be mentioned, and the *Secretary's* place of residence distinctly stated; and should he not reside in a post town, the one nearest his residence should be mentioned.

ALL communications relating to the concerns of the American Sunday School Union may be addressed to "The Corresponding Secretary of the American Sunday School Union," except

DONATIONS, which may be addressed to "HUGH DE HAVEN, jun. Treasurer;" and

ORDERS, and remittances for the Union's publications, which may be addressed to "A. CLAXTON, Agent."

Letters to the President, or to any of the other officers of the Union, may be addressed to them respectively, at the *Sunday School Union's House, No. 13 North Fourth street, Philadelphia.*

The writer of "QUESTIONS FOR SUNDAY SCHOLARS" is informed that the manuscript has been duly received, and will be published in course. We have taken the liberty to *number* the one now published, and shall continue the same plan if the writer makes no objection.

The lines by "FANNY," the receipt of which was acknowledged in our October Number, were mislaid, and we have not been able to lay our hand on them since. If the author could furnish us with another copy, it would give us pleasure to place them in our pages.

SCRIPTURE ILLUSTRATIONS.



HORNS OF THE ALTAR.



CHERUBIM COVERING THE MERCY SEAT.